

SPECIAL FEATURES OF THIS ISSUE:

Sacrifice of Mortal Loves.—The Betrayal of America.—The Harvest of Competism.—Startling Phases of Present Issues.—The Belief in Hell.—The Twentieth Century.—Editorial Pages.—Modern Miracles.

THE FLAMING SWORD



December 28, 1900.

THE CONTENTS

The Great Sacrifice for the Love of Life.
The Exchange of Mortality for Immortality;
the Severing of Old Ties and the Leaving
of All for the Sake of Truth;
the Seeds of Death and
Germs of Life.

The Betrayal of the American Nation.
Reaping the Harvest of Competism.
KORESH.

Startling Phases of Present Issues.
Lucie Page Borden.
Out of Darkness into Light.
Amanda T. Potter.

In Editorial Perspective, Editorial Discussions,
and Miscellany, World's
News, etc.
Prof. U. G. Morrow.

Entered at Chicago Post Office
as Second Class Matter.

The Flaming Sword,

Issued every Friday.

\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the **Social Theocracy** and the **Equitable Commerce**, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of **Koreshanity**, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of **KORESH**, the Founder of the Koreshan System,
. and **Victoria Gratia**, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, **KORESH, Flaming Sword**, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department,—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword**, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword**, 314 W. Sixty-Third St., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xv. No. 6.

CHICAGO, ILL., DECEMBER 28, 1900. A. K. 61.

Whole No. 421

The Great Sacrifice for the Love of Life.

The Exchange of Mortality for Immortality; the Severing of old Ties and the Leaving of All for the Sake of Truth; the Seeds of Death and Germs of Life.

THE TRUTH AS TRUTH is acceptable to some, but the life which the truth inculcates seems to be hard to acquire. To love God with all the heart is good as a theory, but when it comes to practice, earthly ties are the most binding, and people are not willing to sever one jot or tittle of the relations begotten in sin and the consequences of the operation of segregative forces, for the more enduring affinities which alone can establish the kingdom of heaven. When men so love the Word as to be willing to sacrifice the ties of the sensual flesh,—the ties which so called Christianity regards as sacred,—then will progress be made in the new order of things.

In times of war, there are many no doubt who, actuated by motives of patriotism, are willing to sacrifice home, family, and associations; and great honors are awarded those so imbued with the love of country that they would sacrifice home and life, if necessary, to save the Government from disruption. The love of God is greater than the love of country, and as a theory is so regarded by the church and the world; but practically it is a farce.

In heaven, the ties of Nature are not known. The loves which comprise the fellowship of the kingdom of God are distinct from family or consanguine affiliation, and wrought of principles not to be compared even with the ties of the sensual existence. These last shall be obliterated by the operation of the principles of eternal

life. When a thing of hell has been nurtured in the bosom of the church, and the religious element of man's nature has been indoctrinated into an inherent conviction of its sanctity, if any man dare to touch adversely upon the sacredness of falsely constituted sacraments, like those of marriage and the family institution, he would simply thrust his hand into the fire, knowing the consequences. It is only by laying the axe at the root of the tree, and by so doing strike at the germ of mortality, thus extirpating the seeds of death, that the life of God can be made manifest to the world.

The principles upon which the kingdom of God is to be established, are in direct contrast to those of natural life; and he who wars for the kingdom makes war upon the sacred and holy (?) things of a corrupt church and people. The world is preparing gradually for the change to come. It would not be strange if, after all, the beginnings of the new church were to be found in the outcasts of the earth. "Go out into the highways and hedges, and compel them to come in that my house may be filled," was said because those who were expected to come on invitation had refused.

If there are any to be compelled, it will be such as those who, in their qualities of receptivity, are subject to the operation of the intellectual and spiritual powers of those who preach the new Gospel. A love for this truth—so transcendent as to cause every other consideration to sink into obscurity, especially when

conflicting with the love in question—is the first step toward the accomplishment of the end this truth has in view. There is unquestionably a divine order in process of organic construction, which will be established though all the forces of hell and earth conspire to thwart the purpose and end.

The office to which the few who shall be accounted worthy are chosen, is of sufficient honor to warrant the greatest sacrifices on the part of those who shall constitute the firstfruits of the resurrection. It is a poor general who yields defeat to the first repulse, and they are poor soldiers who will not follow their leader into a renewal of attack because of repulse in the first, second, or third engagement. Whosoever regards earthly ties of more value than this cause, is not worthy of the cause; and whosoever holds the ties engendered by the processes of sin as more sacred than such as can bind men to God, cannot have part in the resurrection to Life. It was said to Jesus: "Thy mother and thy brethren stand without, desiring to speak with thee." "Who is my mother, and who are my brethren?" "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." "Whosoever loveth father, mother, brother, sister, husband, and wife more than me is not worthy of me."

Take yourself, with your family ties, back to the time of Jesus. Consider yourself as regarding the family relation to be the most sacred of ties, and then listen to the man—regarded by the populace and mass as a pretender, and by the *literati* as a plebian—who makes the

declaration that a love to him, personally, should stand before and in preference to any earthly tie, no matter how sacred. Can you not imagine it a cause for the wrath of the people, and an aggravation worthy of the fate which came upon the Lord? What was true in that day is preëminently true in this day. The common earthly ties of this material and mortal plane of being, (the ties which belong to mortality, and upon which mortal existence depends,) are filthy rags whose obliteration by the fire and smoke of heavenly influx is "a consummation devoutly to be wished."

Why should Christians wince at the practical application of their own theories? How often have they who desire to awaken the worldling to a sense of his danger, portrayed the divine vengeance as separating husband and wife, parents and children, brothers and sisters, sending some to endless torment, and receiving the elect into habitations of glory! Of course, these Sunderings always result in joy to those who accept the overtures of the gospel, no matter what the fate of those so ruthlessly torn by the hand of divine vengeance from the loves to which they so fondly cling. Here, at least upon the part of the regenerated, a satisfaction is given in superdominance of the new-found joys which utterly annihilate the old affections. This gospel is more humane, though painful, no doubt to those who will not accept. We have transposed time and place as points at which the breaking of ties is to be effected. The coming of the Lord will no doubt be a time of trouble, but the trouble will be to those who reject the everlasting Gospel.

Reaping the Harvest of Competism.

The Evils of Adulterated Christianity and Corrupted Civilization; the Millionaire's Robbery and the Plunderer's Scheme of Abduction; the Coming Retribution.

THE SUPREME OBJECTIVE point of the present commercial impulse, as founded upon the competitive system, is the possession of gold. The supreme effort, founded upon the love of money, is to obtain it at any sacrifice, even of honor and the expectation of righteousness and an immortal future. "With the manipulation of gold," says the modern Shylock, "I can command the honor and the respect of men, and can control the legislative halls of empire throughout the world. I must possess this all-potent medium of power at any and every cost." The love of money, as now cultivated, induces mankind to believe that one kind of robbery is as moral if not as legal as another,—but the illegalized operator must be careful to elude the guardians of public safety. "If the millionaire may institute the robber trust and steal his millions, and thus make slaves of tens of thousands, why may not I," says the brute, driven to desperation,

"compel the robber millionaire to disgorge upon the basis of any proposition my fertile brain may invent or devise?"

The commercial manipulator, unconsciously to himself, is teaching men to become shrewd in the tactics of enterprise, and to make them bold in the pursuits of financial acquisition and in the evasion of moral as well as civil law. Is it anywise astonishing, that schemes for plunder are hatched and executed by cut-throats and banditti, and that they take advantage of the methods of education adopted in the great curricula of modern mercantile, commercial, and financial training? If one millionaire is compelled to disgorge to the tune of \$25,000, let him remember that it is because he taught the lesson and is reaping the legitimate reward of the modern commercial methods.

The financial pirates of the world tell us that gold is *the* god, and they have exalted this god to the courts

of honor. The world is being taught every day of its existence that men are of no account without the power which money gives; and no matter how dishonestly it is obtained, if we manage to evade the clutches of the law, we are not only safe, but highly honorable citizens of the state. This is the competitive system, and it bears its legitimate fruits,—ending in the great curse originally pronounced upon the serpent, now to be fulfilled in the consummate “woe” of that pronouncement. If the love of money is the root of all evil, then the original temptation was in the love of money; and this is the old serpent that beguiled the inceptive Adam. The abominable and hellish competitive system is maturing its fruits; and well has the prophet, looking down through the ages to the present time and to the conditions which competition has wrought, said: “Go to now, ye rich men, weep and howl for your miseries that shall come upon you.”

The lesson of Cudahy’s \$25,000 will not be lost to the agent on the road. He will see how easy it is to extract a quarter of a hundred thousand dollars. These plunderers who kidnaped the youthful son of the millionaire may be caught, but it will only be a lesson and an incentive to greater skill. When an inventor has racked his brain in the effort to produce a novel and wonderful mechanical device, many will exclaim: “Who can excel this marvel of ingenuity?” But no

sooner is one device wrought, than some genius sets about to eclipse all that has gone before. What more infernal scheme from hell can be devised, more consummate in audacity and brilliant in execution, than the abduction of the Cudahy boy? The mind, under the lessons of the competitive impulse, and as the legitimate inspiration of competition, will hasten to improve upon the lesson until no man of wealth can safely lay his head upon his pillow, or until haunted by the dreams of his evil genius, he tosses in expiation of his mercenary career.

The world will reap the fruit of its sowing. Humanity is sowing to the wind; it will and ought to reap the whirlwind. It will not accept the warning; it must suffer the penalty. We speak only as the prophet; we do not hate the rich—they know not what they do; they operate in the lines of their education, under the direct influence of an adulterated Christianity, which is responsible for all the abuses of modern commerce. If the prophet speaks evil of this day and generation, he speaks only what is in the hearts of men; not what he would, but what he beholds; hence he is compelled to predict evil, though he be cursed for so doing.

The only hope of the age is in the absolute destruction of the competitive system of production and distribution, and a return to and substitution of the communistic system introduced to the world by the Lord himself.

The Betrayal of the American Nation.

The Original Commonwealth and Government in Contrast with the Rule of the Money Power; the Robber System and the Remedy.

THE PEOPLE of this country own the Commonwealth; at least, that was the original plan of its construction. The plan of its administration, as originally conceived, was that the people, whose voice was the sole *dictum* of the Commonwealth, should rule the nation. They have attempted the administration of their interests through representatives in Congress assembled, but through the general tendency to corruption the people fail to be represented. Our Senate and House of Representatives are packed with conscienceless men, controlled by corrupt party demagogues who have given the people over—body and soul—to the manipulations, not of representatives in Congress; not of representatives of the people, but, if representatives at all, only such because they represent the power of mercenary authority and control by which the people are robbed, not represented.

The so called representatives of the people have lain heavy burdens upon their shoulders, burdens which augment with every succeeding year of political power, and which, though oppressive, are imposed under the

alluring and specious promise of relief. Taxes like mountains are being piled upon the backs of an overburdened populace. What for? Why, to make their burden easy, is the reply of the political shark and trickster,—the wire-pulling organ-grinder who goes about leading by a cord the hoodwinked monkey of his conscienceless political control.

How does taxation help the people? Why, just this way, to be sure. We send our representatives to Congress, and they heap taxes upon us. The rich do not pay taxes, or if they do it is nothing compared to the taxation of the poor. The people are taxed, and the money goes into the treasury of the people. It is thence loaned to the rich at one per cent, and the people hire it back at from 6 to 10 or more per cent interest. It is a very intelligent people, metaphorically speaking, that will meet the burdens thus laid upon them by filling the treasury vaults with hard-earned money, and, through their representatives, loaning it to the financial nabobs at one per cent and then pay these same nabobs ten per cent for what already belongs to

the people! It is a very intelligent community that will keep a party in power which, for nearly forty years, has been promising relief, and then meets those promises with the imposition of heavier burdens!

Does our remedy lie in driving away the well-filled and bloated absorbents of the people's life, and supplying their places with a more hungry swarm with still less conscience than their predecessors? This will not correct the evil. There can be but one remedy and but one method of its application. God and Nature alike—or God through revelation as given us by the prophets, and in the prophetic declarations of the kingdoms of Nature—have promised humanity a kingdom. The Lord Christ, its germinal beginning, is the archetype of the kingdom's greatness. His coming according to the promises of old, is the hope of the world; his baptism, the remedy for a languishing people.

There is no power in heaven nor in earth, short of the Lord's own growth in the human race, with a force of reconciliation sufficient to overcome evil. The Lord Christ, planted in the beginning of the age as the firstfruits of the Tree of Life, the firstfruits of the resurrec-

tion of the dead; the Lord Christ descending into humanity in the beginning of the Christian era; the Lord distributed through his broken body and made a part of the substance, *the substance of the world* he would redeem, must rise again, first in his personality, to lead his people, then, through his people, bringing them into the resurrected life he will unfold.

The world awaits its baptism—a sanctification for which some are prepared as the firstfruits of immortality. The great red dragon, hydra-headed and many horned, manifest in modern Christianity, spiritualism, theosophy, "christian science," socialism, and Adventism, seeks to devour the child of immortality so soon as it is born; but Koreshanity—in its recognition of the unity of the Godhead in a visible, human personality, the unity of God and man in the eternal covenant of God, with the humanity raised in his image and likeness—attests the power of Godliness and the virtue of God's law, and his promise to restore all things. The salvation of the world is in the rapid development of the Koreshan System of Unity, and the substitution of its kingdom for the kingdom of ungodliness.

Startling Phases of Present Issues.

Independence and Dissolution; Forces of Democracy in Conflict; Significance of the American Campaign; Hope of the World Through Koreshanity.

LUCIE PAGE BORDEN.

WHEN PRESIDENT KRUGER of the Transvaal reached Marseilles on the Dutch cruiser *Gelderland*, November 22, he made his way to his hotel amid cheering throngs of sympathetic people. The French republic welcomed him with characteristic effusion and ardent recognition of the principle for which he has been contending. At the banquet given in his honor, Mr. Kruger declared in his speech that the Boers would never surrender, and that if the two republics lost their independence it would be because all the citizens had been destroyed.

The Boers have been fighting for independence, and the reason they hold out so persistently is because there is no principle for which men are more ready to shed the last drop of their blood—and yet, in the absolute sense of the term, the idea is false and represents a perversion of wisdom. Interdependence not independence is the true law of divine and human relationship. The independent nation, like the independent man, is the one who does not want to hang together (Latin prefix *in*, and dependent, from *de* and *pendere*, to be pendant, to hang) with the rest; who prefers to step outside the bonds of unity.

"But" you ask, "must not a man have the courage of his convictions, assert himself, deliver his own message regardless of the world's opinion?" Certainly, he must dare to oppose the world if need be, but in so doing he does not and cannot become independent of his

fellows, for if he respond to the monitions of the higher self, the interior mind, he is acting not for his own interest nor development, but from the purest love to the neighbor; it may well be that his neighbor misunderstands the motive and condemns the act. Later on, as the latter progresses he will understand, reflect, and approve.

God himself is not independent, but relies upon man to renew the substance of Deific life; moreover, He is bound by the laws of his own being, laws that make for righteousness, for the highest good of the greatest number, and for the perpetuity of the universe. So the man who claims to be independent is pushing himself beyond God; and the term as a term is one that is applicable in its just meaning only to phases of erroneous thought; of course, in common speech, it may be used without respect to its interior sense. When a nation or an individual is obliged to fight for liberty, which is not independence but, like free will, is the liberty or the freedom of the star to pursue its own orbit without tangling up the solar system by trying to get into some other star's orbit, it is always because a tyrannical force is exerted upon it from the outside.

There are two governmental issues before the world today. Republicanism and Imperialism are contending for supremacy, with a force which will test the quality of the two principles and determine which is better suited to the coming phase of social development. The

subject may be discussed in its higher bearings quite apart from any opinion as to the justice of the Boer's quarrel with the Briton. The admiration, excited by the former's courage, must not be allowed to obscure the fact that he is fighting for a governmental form that has served its time and must be superseded by a greater.

In his nomination speech, Mr. Bryan truthfully stated that the election of 1900 was a contest between imperialism and democracy. The result of the contest has proclaimed a victory for the party which upholds the former. While the republicans are exulting in their triumph, they do not suspect that all unwittingly they have incorporated a principle which is destined to destroy their party as relentlessly as the laws of destiny forced Oedipus to slay his own father.

The republican party, whose name represents the form of government in this country, in its financial platform, its practical endorsement of wage slavery, the trust system, and the protective tariff, is in direct opposition to the principles of a righteous Imperialism. Every one of these measures tends toward division and disintegration,—that is, toward independent and tyrannical motion out of the orbit and away from the center, not toward concerted action. Republicanism aims in theory to be an orderly system of government by the people, but in practice it is every man for himself; let the strongest take the spoils.

Imperialism in its divine aspect vests the central power in one head, combining the unity of church and state in the person of the ruler who is the continent of wisdom and love—wisdom to direct and love to serve: "He that is greatest among you, let him be your servant." Every department of the body politic will act harmoniously when it acts in obedience to the supreme impulse from the center.

The same party cannot incorporate unity and division. The triumph of imperialism means the downfall of republicanism, as surely as the day succeeds the night. The republic must go; all existing forms of imperialism must go, because they are but antithetical phases of political life. Nation is warring against nation because the incoming of the new order is preceded by the destruction of the old. A little handful of Boers has vexed and weakened mighty England. Every one of the great powers has its secret fears, its parasitic foes. The French have been looking forward with dread to the closing days of the great Exposition. During its progress, party issues have been put aside by mutual consent, but the republic is hourly menaced by outbreaks from the anti-Semitic and the anti-Protestant factions. Ferdinand Brunetière, editor of the *Revue des Deux Mondes*, wrote not long ago that

science had failed in a signal manner to interpret existence, and the hope of the world must lie in religion—a striking instance of perspicacity.

Koreshan Sociology holds that republicanism is a dead issue. The publicans, as KORESH has pointed out, were the taxgatherers, and re-publicanism is the iron rule of the taxgatherers come again to lay heavy burdens of taxation upon the people. Examine the recent proposal to remove some of the taxes imposed by the War Revenue Act. The plan of the House Ways and Means Committee contemplated, it is said, a reduction of about \$30,000,000 in the revenue. What class of persons will be more directly benefited, and what articles of consumption will be rendered easier of purchase?

The proposal has been to abolish the taxes on bank checks, express receipts, telegrams, insurance policies, and proprietary articles. What relief does this afford the common people? It is not proposed to lessen the tax upon the most necessary commodities. The rise in the price of sugar has netted exactly \$30,000,000 for the trust during the past year, a sum amounting to nearly two dollars a family. It is clear that the great corporations are going to profit most from such a reduction, while the trusts and monopolies rob the people of an equal sum.

Is there a vital germ in the old organism? Is there a true principle embodied in the republic as a political form? It has been repeatedly stated that the government of the Koreshan age will be Imperio-Republico-Regal. As such it will incorporate the true not the degenerate features of republicanism and democracy. In their root meaning, the two words are the same, the former being from the Latin, *populus*, the people; and the latter, meaning the strength of the people, from the Greek. Both refer directly to the common people as a national factor; and the existence of two opposing parties contending over the commonweal as the republican and democratic parties now contend, shows the downfall of the republic as a house divided against itself.

The Imperial system is patterned after the Grand Man, and represents the brain as the controlling center of motion and sensation. The people represent the body to be moved upon by the center, and the coming government as involving a republican element, implies the culture of the people into an obedient response to the monitions of the brain; it implies also a proper recognition and representation of the rights of the people.

The republic is not the acme of political development, but only an accessory feature, an element to be incorporated into the social constitution of the coming age. By the term republicanism, the democratic party is comprehended also in so far as it stands for the evils of competition.

Were it not for the fact that liberty of conscience is maintained and held sacred by the powers of atheism and infidelity, which weigh at least equally, or nearly

so, with the divided or sectarian religions of the age, the hope of a new religion—a rebinding of God and man, could not exist.

Out of Darkness into Light.

AMANDA T. POTTER.

HER PARENTS entertained staunch opinions in favor of universal salvation. They expressed views neither orthodox nor acceptable to their neighbors, concerning the region where some contend, and many more then affected to believe, that God for his pleasure and glorification keeps countless souls in writhing forever, and adds to the number on all suitable opportunities. These opportunities were supposed to be mostly vested in creating from innocent nothingness, with foreknowledge of their doom, myriad souls to eternal damnation. According to one eminent divine of a time but slightly previous, the floors of the inferno were paved with the bones of infants not a span long. We speak of a half century ago. Since then religious sentiment, as changeful as modern science, has modified some of the more objectionable proclivities of its God. It has mostly curtailed him in the matter of baby-roasting, and upon some other negative lines, but has added little to his power and purpose on the score of any efficacious redemptive effort.

Our Girl—the little pitcher with the big ears—was early filled with faith in never-ending bliss to commence at the point where the name, date of birth, and demise should be ornately whittled into the marble, or plainly and simply painted upon the slab of pine. Her playmates were sure that it was quite wicked to think that everybody would be saved; but “they were all wrong, so they were, cause why, father and mother say there is no such place as hell!” But one day a leaflet of the tract tribe found its way under her eyes. Miss Pitcher pounced upon it, and after some laborious spelling, wrung the meaning from this assemblage of letters: “Hell is a place where God punishes the wicked;” at which she cried out:

“O Mother! O Mother! *there is a hell!*”

“How do you know there is a hell?”

“*Cause this book says there is a hell!*”

From practical experience Miss Pitcher already knew that different people spoke different opinions; but a new and upon the whole, a comfortless vista of knowledge opened up when her mother made it clear that different people also *wrote* different opinions and had them printed. True, she was reassured and serene in the matter of her favorite theology; but the typed page had fallen from the high place where her childish veneration had enthroned it. It never again could be quite the same. Vaguely, life was more confused and difficult.

Disturbing influences uprooted the parental bias planted in the child. It was the opinion of two against the multitude, and our Girl crossed the threshold of womanhood and of an orthodox church almost simultaneously. Observation, thought, and experience ensued, met by words, forms, ceremonies, and lives of emptiness. Then came abandonment of the church, followed by the repudiation of the Book upon which it claimed to be founded; for in this Book she met more

of the un-understandable, than in the sum of the residue of books. But though never in strict sense a Bible student, she understood enough of its spirit of directness and consecution to concede it a deep purpose; and sometimes a midnight awakening was filled with the creepy misgiving: “*What if the Bible, with its warnings of hell, should be true?*”

From church vacuity she turned to and exhausted a prevalent fallacy, and the next scene found her adrift upon a tempestuous sea, with nothing certain but uncertainty. *And then the Interpreter came.* The Bible took its rightful place as a source of divine knowledge, the one and only scientific book extant. The mysteries of the hells and of the heavens stood revealed. To know that the hells natural and spiritual are but so many degrees of discipline through which the unregenerated are passing to regeneration, did not make these schools of preparation called life, more hellish. The knowledge conveyed by the Interpreter gave power to the girl to woman grown, to earlier escape from the meshes which her own undesirableness and ignorance has woven about her.

When she reads: “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven,” she herein discerns that all beings less than God, and so less than righteous, dwell in some degree of hell. She perceives that the history of our Lord through all his embodiments prior to his birth from the Virgin, are so many steps through the hells wherein “learned he obedience by the things which he suffered.” She knows it was of these hells that the Lord, as King David, expressed his knowledge and the conviction of his hope in these words: “Thou wilt not leave my soul in hell.” The remainder of this quotation—“Neither wilt thou suffer thine *Holy One* to see corruption,” she groups as naturally affiliated, with the first four words of this: “*And being made perfect,* He became the author of eternal salvation unto all of them that obey him.”

She considers that the reasonable deduction from the above words, is that the Lord Jesus was once imperfect or unholy; that his holiness was not outwrought in the embodiment which begun its career in the year one, for the message to the Virgin from the angel proclaims that the Christ was born a “*Holy Thing.*” “Sin entered the world, and death by sin;” “This corruptible must put on incorruption;” “Thou wilt not leave my soul in hell:” From these she gathers that sin, death, corruption (corruptible decay following death), and hell are yokefellows; that to escape one of them, one must escape all of them: that they are infernal compatibles, the first three being hinges to the gate of the last.

“When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, death is swallowed up in victory.” This was the triumph of the Lord Christ; this is the path of progress for those who follow Him, and the Woman decided to follow. Now came the hand to hand conflict. There was but one way given by the Lord to those who inquired of him concerning eternal life, and across that way was written: “Keep the commandments.”

In the Editorial Perspective.

THE EDITOR.

THE TWENTIETH CENTURY brings a tidal wave of expectancy; even in the words there is the sound of greatness which surpasses that of other centuries. There is a general feeling that we are nearing the greatest epoch of all history, the beginning of a new era; hundreds of thousands are looking for the millennium, and millions are anticipating an age of universal peace. What a wonderful century will the twentieth be if it fulfils the world's destiny! So strong is the hope that it will—that the world's ideals will be reached during the period of the coming hundred years, that the peoples of civilization delight to hear the quickening tread of time and the majestic march of progress. The great minds of the world are asking, What will the new century bring forth? There is bound to be a great impulse along all the lines of thought and life. The world's spring time is coming; the day is at hand. The verdure of the new world will manifest its virtue; beauty will be seen in bud and bloom, in foliage and flower, in stalk and seed; and the world will breathe the purified atmosphere of a perfected humanity. That which is now will then be in the past; it will be the old, the vanished. We see about us now all the present institutions and conditions of humanity—but the new century will witness a transformation in society and government; in industry and commerce; in religion and science; in literature and journalism; in thought and art; and in human life itself. The glories of the Twentieth Century will be the result of a powerful impulse, of a specific evolution, of a marvelous transformation. The new world will not be the continuation of the old; it will not be the old world with the mere sloughing off of a few present objectionable features. The new will be the manifestation of that which has been in development in the world of unseen life and mind for ages past. The great forces which move humanity must find their Pole and Pivot; their Genius and General; their Lawgiver and Leader, the chosen Man and Messenger, to express into the world of science the truths of life, that the divine energies may bring humanity into realization of all that Science reveals as possible. From the highest to the lowest the Light must proceed and pervade; the waters of life must wash away all that is impure; waves of enthusiasm must thrill the nerves of nations; the stream of life must flow on—currents of vital forces from the great biological battery must flow out in irresistible volt and volume for the blessing of the millions. The marvels of the Twentieth Century will be the achievements of Science. Korshanity holds the key that opens to the world the possibilities of the new century, the new age; it analyzes the past, reads the present, and forecasts the future, for its Science is the prescience of its Prophet. The century of greatness is here; the darkness with which it begins is that which precedes the dawn; the revolution of the old comes before the evolution of the new. The scientific Eye sees the gathering and the bursting of great storm clouds, the growing, the whirling, and the sweeping of a mighty vortex, before the calm of the new Day, before the success of its Science, before the glories of the Golden Age.

The world of art may express the universe of life. There is nothing in life nor death, nothing in heaven nor hell, that may not be revealed by the poet's pen or artist's brush; in the sculptor's clay or singer's voice. There never has been a gem of poetic inspiration, no masterpiece upon the canvas, no marvelous symphony, no thrilling drama, that was not true to Nature, that did not speak the universal language of humanity. All that is in the great human world of effect has been the sub-

ject of human arts. If it is possible to picture mortal passion, it is possible to portray immortal love; if it is possible for the poet to breathe substance from specific mental spheres, the man with the supremest desire, the loftiest aspiration, may come into conjunction with the powers of the Most High. Whatever the true artist may spread in colors; whatever the sculptor may chisel in stone or mold in clay; whatever character may be involved in the drama; whatever may be the subject of rhythmic, orchestral strains; whatever may be made to speak through forms of beauty either in Nature or Art, is but that which man has thought, which man has been, and which man may be. If art may display Nature in symbols; if human passion may be written on the music scale; if storm and calm on the sea of humanity, the mighty billows and the placid pools, may alike run from the painter's brush—if art may be true to humanity, the great world of effect, it may be true to the Creator, the Cause; for God, in his complex experiences through his manifold transformations in his ascent and descent through all kingdoms and planes, is expressed in all that we see, in all that we are, in all that we may be. But art can reveal nothing that is unknowable; it belongs to the world of knowable things. Art reveals God, because He is within reach of the human intellect and in touch with human love!

We are living in an age of excessive waste, of extravagance. There is no economy in any department of modern industry; there is no economy of life itself—life and the substance which maintains it are wasted; an enormous amount of energy is wasted in producing that of which no real use is made. The competitive system makes waste inevitable; and the feeling of personal liberty licenses people to destroy, to waste, not to build up, to conserve. It has been estimated that the people of Chicago alone expend over \$67,000,000 a year for intoxicants—about \$185,000 per day. This money would do wonders if turned into other channels—it would do *all* these: Employ 10,000 men at \$1.50 per day; 2,000 teams at \$4 per day; give 60,000 families \$1 per day; pay the carfare and buy lunches for 250,000 workmen for one year, and suitable clothing for the same number; build 30 school houses; build a million dollar library, and support all the poor of the city in luxury, and have millions of dollars remaining for incidental purposes. To estimate the income of all the saloons of the United States, multiply the enormous aggregate of \$67,000,000 by 35. But Christmas comes in for a moment's consideration of the people's waste. It costs Chicago \$5,000,000 to celebrate a single day. Their Christmas trees, standing side by side, would extend 40 miles; there is a 70-mile line of pie; a 10-mile street full of oranges; their aggregate turkey would weigh as much as a skyscraper; the stockings hung up for Santa Claus hold 10,000 bushels; and the cost of decorations is enormous. If it costs Chicago \$5,000,000 to celebrate Christmas, a nation of 70,000,000 people expends 35 times as much—and how enormous must be Christmas expenses throughout Christendom! At least for one day, Christian spirits cost more than spirits from the distillery!

The modern socialist makes a serious mistake when he supposes that the new era may be a peaceful evolution of the old. It is being held by many modern agitators, that the present heaping up of wealth is directly paving the way for nationalism, for government ownership and control of all business; and the coming of the trust will bless the world in the institution of the people's monopoly. It is impossible that the spirit of greed, the power of oppression, should voluntarily renew

itself in righteousness; despotism will not willingly abdicate the throne in favor of the Goddess of Liberty. However, the trust is the signal of the approaching end. We have almost reached the limit of the evolution of the old order, and it can proceed but little further without a breaking of the shell. In every incubation there must be a collapse of the cell of development for the birth of the new life; there must be a revolution, the birth pangs of the old world. The present tendency to the establishment and conduct of great things on the universal scale, is but the *shadow* of the order that is coming—it is not a part of that which will be realized; it is but the dark reflex of that for which the world has waited, and that which the world will welcome. The greatest institutions of the ages have come from the hands of great men. Heroes are a necessity. Heroes are never democratic; but Nature has produced them, and nations have used them. They have headed great reforms and moved the hearts of millions. Let the modern reformers look for the Leader and the Teacher; the war-maker and the peace-maker; the destroyer and the builder—the Hero who must stand in the breach between the dangerous factions of the whirling vortex. The world must be revolutionized by the Pivot of power; it must be calmed by the Prophet of Peace!

The relation of center and circumference is so natural, so obvious, that it is strange that the human mind should ever conceive that the universe could exist without central nucleus and tangible shell. People of all ages have known of the circle and the sphere; they are so familiar, and their principles so universal in life, and thought, and Nature, that language itself is but the expression of the activities which relate the seed and plant, acorn and oak, sun and shell, Messiah and men. The idea of one great central sun has been entertained by all the world's great teachers, and by the people of all nations and ages. All great civilizations have taught that God is the great Sun of humanity, and that his truth is the light which shines out from the great Center to the circumference of the human world. Correspondingly, there must be a central sun of the physical cosmos, with its necessary material, tangible environ or crust. The ancients knew that the universe is enclosed in a shell, the cell walls of which constitute the great firmament of Nature. The principles of language, of law, and of life, force the conception of the Cellular Cosmogony. There is no other explanation of the great system of existence; no other system can corroborate its conclusions by the very roots and foundations of language itself. There is an awful lack in all other conceptions, because they are not true. Religion and reason, logic and law, demand that the ultimate form of truth shall be premised upon the scientific foundation of the cellular world; the great System has come, and in succeeding ages the entire world of humanity—with its government, society, and commerce—will be molded and renewed after this conception of the form of the cosmos and the processes of its creation.

History cannot be explained from any other standpoint than that of the science of human progress in re-embodiment. According to the usual conception there could be no progress; there would be a continual coming of raw material, which would but touch the circumference of the great wheel of life and fly off as a tangent, not remaining in the crucible of human activity long enough to give character to an age! When substances are refined they pass from raw material to finished product. Humanity progresses because from age to age the *one humanity* is here. If there are refined characters, they are such because experience in thousands of embodiments has eliminated the coarse and the crude. If there are nations more enlightened and civilized than others, they are so because they are made up of people who have been all that the people of lower planes have

been; their substance has been in other strata, in other fields and relations. The nations of humanity go down the stream of time together; in the progress of peoples, men come back from the spiritual world to the natural, because mind and matter co-ordinate and progress at the same rate, for the reason that progress is *in* the activities, the interdependent relation existing between the two states. History is the record of events of the one and only humanity that has ever been. One generation passes into the succeeding generation; the natural humanity of one age is the embodiment of humanity of the age preceding. The catastrophe of death breaks the continuity of life, of mind, of memory; but the people who are here now are the ones who made history through all the ages; because they participated in the events of the past, they are able to record their actions in the events of the world today.

The mystery of the seed is the mystery of life, because all life is propagated through its seed. But for the co-ordinate activities of involution and evolution, there could be no dispensation, no ages, no cycles. One dispensation succeeds another, because the *seed* of the dispensation is planted to produce another period of progress. This is in accordance with the meaning of the word succeed—it is from *sub*, under, and *cedere*, to go; the seed goes away under the soil to perform its functions of perpetuity. Space extends from the center to the circumference of the physical cosmos; and correspondingly, the time of a dispensation extends from seed to harvest, from the sowing of the Man till the resurrection. Jesus was the promised Seed to be sown; *he came to go away*. He said if he went not away he could be of no benefit to his disciples; he went away as the seed goes, that another dispensation might succeed the one from which he was generated; that another Man might succeed (sub seed) him in his supreme office of Messiah and Shepherd, in the true order of the Messianic and Apostolic succession. The seed intercedes; it goes between the substance of the soil and the life of the plant; it is the mediator between the kingdoms, it saves, it elevates. Jesus made intercession for his people, because he was the inter *seed*-er, the seed of conjunction, the seed in them. The seed must go away; it goes out into outer darkness; it falls; it descends into death. That which took the Seed away is the dragon—the power to drag on the life to the end of the cycle of development; it is that system of commerce of life which produces the stalk to die and the Seed to live.

There are golden opportunities in defeat which, if embraced, may lead to victory; there are golden opportunities in success which, if neglected, may lead to ruin. The hope of democracy is in the first; the disappointment of republicanism is in the second. The present success of the republican party is intoxicating the leaders; the fact that the present administration has responded to the throbbing pulse of patriotism in times of war, does not guarantee unqualified endorsement of every act of a second term. If straws show which way the wind blows, giant oaks may soon bend to indicate the direction of the storm. In the great game of nations, the United States must not play the stakes into the hands of England. To win may be unfortunate where winning makes one less watchful and more careless; the success of the republican party means the staking of America's wealth in the wager of the powers; and the honor of rogues demands payment of blood. The acts of Congress may become the bases of new issues; there is the ship subsidy; the Nicaragua canal; the colonial policy, and the question of the Constitution and the flag. The future of democracy depends upon the improvement of opportunities which jubilant republicanism neglects; but if it would succeed, and succeed for the blessing of the multitude, let democracy become the party of

eform, and rebuke—with the people's voice—the profligacy of the party in power.

Chemistry blinds the intellect concerning the real nature of things; its veil of assumption obscures all. With the idea of the indestructible atom in mind, the physicist is forced to consider matter and energy as belonging to two distinct and independent planes of activity, and that energy is not related to matter except that matter may be operated upon by energy as an extrinsic force. It is held that light is but a mode of motion, not a substance—that it is but the vibration of ether atoms, and that when a ray of light reaches the earth from the sun, it can do no more than set a few atoms of matter in motion; it can add nothing to them, because if the atom is indestructible it is absolutely unchangeable. It has become generally recognized that the earth is specifically related to the sun. The coal that is dug from the hills is black and hard; but it burns, and creates light and heat. The modern scientist calls the substance of coal, "stored up sunshine;" while his theory denies that light is substance, susceptible of being transformed to matter—but coal is matter! The simple solution of the phenomena of Nature is in the principles of Koreshan Alchemy: That matter and energy are correlated and interconvertible; that energy is substance and susceptible of materialization. Coal is stored-up sunshine—so is every other material substance with which we come in contact.

The pope closes the holy door between the centuries at the close of the year of jubilee. The ceremonies of opening and closing this door in St. Peter's, Rome, are supposed to occur every twenty-five years; but it is a notable fact that the actual opening at the beginning of the year 1900 was the first since 1825, because events were unfavorable to papacy in 1850 and 1875; after unmistakable indications, inevitable causes took away the papal temporal power in 1870. Tumult prevented the quarter-centennial opening in 1850; and chagrin kept the door closed in 1875; but now, when the papal dominion has narrowed down to the Vatican grounds and churches of Rome, the door has turned on its hinges once more—perhaps for the last time!

There can be no true commonwealth without communism;

and there can be no true and lasting communism without the religious bond of unity. A form of communism is useless without the life. The commerce of the new order must pulsate in unison with the great heart of righteousness; and the circulation of the products must be as free as the blood in the human system. There is no genuine freedom except in organic relations, and there is no organic relation without cohesion of substances, the harmony of parts, and interdependence of all the functions of the body politic. The Science of the new century must construct humanity after the pattern of the great natural form of the cosmos.

"None are hoaxed so badly as are those who hoax themselves with the notion that what they do not see through is a hoax," says one. Of course, the agnostic can never see through the Bible; hence, he believes it is a hoax, and there are many who cannot see through Koreshanity; the above quotation fits their case also. Koreshanity enables one to see through everything; it is to the mind what the X-ray is to physics.

The primitive Christian prepared to live, while the modern Christian prepares to die; Jesus insured the life of his disciples, but in modern times, insurance is placed on death.

THE FLAMING SWORD is the weapon of war and the power of peace; the forerunner of revolution, and the harbinger of happiness.

The foolish servant buried his talents in the earth, and lost all; the eagle buries his talons in the margin of all his income.

Modern astronomical discoveries are made with the telescope; but all true discoveries are made with brains!

Jesus appeared in humanity at the vernal equinox of the great year of Mazzaroth.

The Book of Life is the book of human life.

The earth's shell is materialized sunshine.

The Almighty is the Man of his Word.

Editorial Discussions and Miscellany.

THE EDITOR.

The Messiah and His Miracles.

EDITOR FLAMING SWORD:—If the Bible testimony be true, Jesus did not wait until he was converted to Holy Spirit to show that he was something more than an ordinary man. The loaves and fish miracle, for instance, if performed upon the streets of Chicago, would, to say the least, create considerable excitement. It would be a real act of humanity toward Chicago's hungry hordes, and it would be bread cast upon the waters. One such miracle would cause more people to believe in the teachings of KORESH than a hundred able articles in THE FLAMING SWORD that not one man in a thousand can comprehend, and which does not subdue the hunger of the man who does. The man who is starving today is not interested in the promise of something to eat 20 or 30 years from now. Jesus did not scorn to show his power in deeds. Why should not KORESH do the same?—WM. B., Orange, Tex.

Every teacher of truth begins his movement by specific application and practice

of what he teaches. Jesus introduced his system of communism while he was yet with his disciples; and in doing so, he did more for the benefit of humanity than all his miracles combined. Miracles excited attention; they were necessary in that day and age; but miracles were not the convincing factor, not the power of conversion. Without the truth and its application, miracles would amount to nothing.

With all the miracles performed by Jesus, he was not known outside of Palestine until after he gave impulse to his disciples by going away and *into them* through his baptism. Today, Koreshanity does not wait until the crisis has come, to begin its work. It is the Gospel of Science and of Work, of deed, of application of truth to the most external

affairs of man. The present living of the life in communistic relations, the effective application of truth in actual organic relations, contains the very *germ* of the world's true philanthropy.

Nineteen hundred years ago, miracles were the sign of Messiahship; today they are the sign of the antichrist, because imitators know no better than to copy the methods of nearly two millenniums ago! When that which wrought miracles at the beginning of the age has passed through the Christian dispensation—another long period of experience and progress, it will have left the plane of miracle-working for that of the more practical phases of application of truth; it will come in the intellect, not specifically in the will; it will come as Science, not as philosophy.

The Flaming Sword.

Koreshanity does not come to excite mere wonder. The sign of Messiahship at the close of this dispensation is the absolute truth of Science. Miracles cannot possibly enable the mind to comprehend and apply a single principle and law of life; today, they would not even convince the world that Koreshanity is true, for miracles are wrought by hundreds of modern geniuses, healers, and seers. The nineteenth century has been a century of miracles; but whom has it proven to be the Man with the truth? The man who is convinced of the truth of Koreshanity from the basis of comprehension of the great and eternal principles upon which the system rests, possesses the kind of fiber that is necessary to stand the test of the ages.

Men may admire a man and wonder at his work, his miracles; but it is another thing to honor and obey the Man who is himself the greatest miracle of the ages, with the power to redeem the world from the curse in the right way and at the right time. It is better to wait 25 or 30 years for the universal application of a perfect system after it is recognized, than to remain in ignorance that such a system exists. The waiting of a quarter of a century is but a brief waiting compared with the waiting of the world for thousands of years. If Koreshanity presents its gospel in such a way that not one in a thousand can understand it, it commits no greater crime than Nature itself who has produced a humanity that is incapable of comprehending language. If Koreshanity progresses as slowly as it must until the critical hour of triumph, it commits no greater crime than the great tide of forces of the universe of life itself, which has not yet redeemed humanity, though the great horizon of history embraces years which are numbered by the thousands.

Koreshanity is searching for the *few* with fiber; not for the many who have no courage nor moral worth. Jesus taught the multitude in parables; he did not intend that they should understand; for he knew that only those who had progressed up to a certain standard could understand him, no matter how he should express himself. Men who cannot understand Koreshanity as it is now presented, could not comprehend it no matter what may be the character of the language chosen to convey it.

Koreshanity begins at the very root of life, and builds up a System of Science, a system of application of that Science—its Communism, its Socialism, its Industry, its Commerce, its Educational System, its Society, its Church, and its

Government. Of all the systems of the world, Koreshanity *alone* is the one applying its doctrines to life, effectively and successfully, for the establishment of the great Kingdom of Righteousness, for which God Almighty has waited for thousands of years to manifest. If Koreshanity be true, leave the responsibility with its Founder; even now nineteen hundred years after Jesus, the world seeks to be freed from the curse—and another must put his shoulder to the wheel of Progress and move the world!

* * *

The Course of Empire.

The Power of the Russians and the Supremacy of the Anglo-Saxon Peoples.

Even the novice in the world politics must see that for Russia there remains a magnificent destiny. Her area amounts to one sixth of the land surface of the globe, and her white population is nearly 140,000,000, while her resources, mineral, agricultural, and otherwise, are enormous. It is inevitable that such a country should assert itself.

The Titans of the North will soon have planted themselves in China, and ere long they will be in India. They are simply biding their time on the "roof of the world," awaiting the opportunity to descend upon the coveted prize at the southern slope of the Himalayas. When necessary, they can put 1,000,000 men in India; and if it takes 250,000 British soldiers to whip 30,000 Dutch burghers in the Transvaal, how many will it take to beat 1,000,000 Russian regulars in India? When the Bear once puts his paw down on India, it will do the Lion no good to growl. He will simply have to retire and leave the prize with the Bear.

Europe contains but two powers today—Russia and Germany. But Germany cannot long contend against the northern giant. Sooner or later the Russian will break over Germany and plant his standard on the Dardanelles. Said Napoleon at St. Helena: "In a hundred years Europe will be either all republican or all Cossack;" and, with a little extension of the time, it looks as if Napoleon's word was coming to pass. All Asia and all Europe! Such is the future empire of the Slav!

And the Teuton? That is to say, the Germanic, Scandinavian and English speaking peoples. Well, theirs is to be the rest of the world—the two Americas, Australia, Africa, and all the islands of the seas. The ocean will be theirs, and upon its waves they will ride supreme. The commerce of the earth will belong to them, and in their hands will be the purse-strings of the nations.—REV. T. B. GREGORY.

The Primacy of the Anglo-Saxon.

In the time of Charles I., says John Fiske in the December *Atlantic*, there were about 5,000,000 people in the world speaking the language of Shakespeare; at the time of

our first national census there were about 12,000,000, one third of them in the United States; today, there are more than 120,000,000, three fifths of them in the United States; and there are children now going to school who will live to see this vast number trebled. The task of organizing society politically, so that such immense communities might grow up peacefully preserving their liberties and affording ample opportunity for the varied exercise of the human faculties, is a task which baffled the splendid talents of ancient Greece, and in which the success of the Romans was but partial and short-lived. We believe that the men who used the mingled speech of Alfred and of William the Norman have solved the great political problem better than others have solved it. If we except the provinces of the Netherlands, the Swiss cantons, and such tiny city-states as Monaco and San Marino, which retain their ancient institutions, there is not a nation on earth, making any pretense to freedom and civilization, which has not a constitution in great measure copied, within the present century, either from England or from the United States. Thus, whether willingly or not, does the civilized world confess the primacy of the English race in matters political.

* * *

Twentieth Century Woman.

A Woman's View of the Crowning Work of the New Century; Woman as a Factor of World-Reform.

Since the earliest dawn of my intellectual consciousness I have firmly believed in the equality of the sexes in natural endowments. The fact that women have a weaker physique and a smaller brain than men has always appeared to me to be fully offset by the superior fineness and delicacy of their constitution and the enduring quality lent to it by the faith and love and other spiritual attributes which enter so largely into their nature.

A generation ago these facts were less widely recognized than at present. The experience of the last thirty years has done much to correct the old ideas of woman's inferiority, but I do not believe that her real equality will ever be fully recognized until it is seen that not only woman herself is the equal of man, but that the field of labor assigned to her by nature and custom is fully equal in dignity and importance to that occupied by man. That whatever capacity women may develop in commerce, literature, or the professions, it must always be less than that of which she is capable in the management of the domestic side of life and the great moral and spiritual issues therein involved.

It remains, therefore, to demonstrate, and I believe this will be the crowning work of the approaching twentieth century; that the home is not less in importance than the State as the nursery of

citizens, and is the glory of its existence.

The experiments of women, therefore, in the trades and professions I regard as mainly tentative. They serve perhaps the double purpose of demonstrating that woman possesses certain capacities which have not always been acknowledged, and of training these capacities for the grand work which must devolve upon her in increasing measure as the world slowly learns the importance of the work which can be done nowhere else than in the home. Then will come the great struggle for better homes for all classes of society, not only better sanitary and hygienic conditions, but a better moral and religious atmosphere, less of greed and unholy ambition, more of purity and unselfishness, and a better understanding of the scientific truth that both the body and the soul take on their final character to an almost incredible degree from the conditions under which they have their first inception. We shall never cease to have idiots, incompetents, and criminals until women are so protected in their maternity that they cease to bear them, and homes so carefully guarded, even down to the lowest strata of society, that they cease to rear them.

Just so surely as that the world is coming slowly to realize that the supreme glory of a nation is no longer in its territory, its armies, its navies, its commerce, but in the intellectual and moral grandeur of its citizens, so surely will it be recognized in the coming time that the work for which nature has especially fitted woman is the grandest and most excellent work which she can possibly perform, and that it can never be outranked by any achievements of trade, commerce, statecraft, nor diplomacy.—CAROLINE F. CORBIN, in *Chicago Tribune*.

* * *

Goldwin Smith on Religion.

Agnosticism Growing Upon the Church Under the Influence of Modern "Science."

Professor Goldwin Smith's article on the "Genesis and Outlook of Religion," in the latest issue of the *Contemporary Review*, is even more gloomy than his book, "Guesses at the Riddle of Existence." This eminent historian and essayist feels what John Burroughs calls the "cosmic chill" of unbelief, but he is without Burroughs' cheerful faith that mankind can grow accustomed to it. In the *Contemporary* article he rapidly traces the rise and fall of the chief religions of the world's history, concluding with his reasons for believing that Christianity is already far advanced in the process of decay and ultimate extinction. He believes that science and destructive criticism have made every dogma untenable—even that of a personal Deity.

"Toward what bourn, then, is thought, critical and scientific, apparently tending?" he asks. "It is apparently tending

to the belief, from which our inmost nature recoils, in a universe without guidance or plan, the relation of man to which can never be known."

The writer states his conclusions with sadness and with unfeigned fear for the consequences of the change which he believes to be impending. After summing up the good and the evil in the world's religious history he finds the good predominating, and he admits that the departure of the churches, simply as moral and social organizations, would leave a great void in life. Yet observation has convinced him that "the churches, as dogmatic organizations, both in Europe and America, are apparently breaking up." The tone of educated society everywhere is increasingly skeptical. Mr. Smith believes that both the Old and the New Testament have been permanently undermined as books of inspired authority, and that practically nothing remains of them except their ethics. But ethics are not religions and cannot take its place.

Though an agnostic, Goldwin Smith is not one of those who can console himself with any scientific rhapsody over the "majesty of the natural law." He strikes

Koresh at Washington.

DR. CYRUS R. TEED left Chicago Dec. 20, on a tour of promulgation of Koreshanity; and may be addressed at Washington, D. C. (General Delivery) until further notice.

down the rationalist's vague substitute for a personal Deity quite as ruthlessly as he dismisses the claims of inspired revelation. He holds that the word law involves the idea of a lawmaker and when the word is used by a materialist it hides a fallacy. "In the Universe Revealed by Science," he says, "blind chance under the form of evolution, rather than any determining authority, seems to reign." Professor Smith admits that man will not rest in a blank agnosticism such as he has arrived at, yet his only constructive suggestion is that everybody should now look for "rational data" on which to base a new religion.

A grave question is suggested by the increasing number of such utterances. To what extent is Goldwin Smith's pessimism justified by actual loss of belief among the people? It is not a question of theology so much as a question of terrestrial facts. That there has been a marked change in the controlling force of religious ideas during the last century is undeniable. How deep is the change and does the liberal movement necessarily lead to the unlovely goal depicted by Professor Smith?—*Chicago Tribune*.

Notes of Warning!

Modern Extravagance Paving the Way to the Greatest Revolution of the Ages.

Counting permanent and transient guests, it is reckoned that the first-class hotels in New York take care of about 50,000 persons a day. The average cost of entertainment, as estimated by three expert hotel men, is \$6.25 a day. At the Mills hotels—there are two of them—the cost of living, including room and board, is 65 cents a day. The cheap fare houses are magnificent structures,—one cost a million dollars and the other a half million. They are kept scrupulously clean. The beds are spotless and thoroughly comfortable. The food is wholesome and well prepared. The dinners, which cost fifteen cents, are served in courses, and each guest receives more than he can eat.

The 50,000 first-class hotel patrons who now expend \$312,500 a day, could live at hotels like the Mills houses for \$32,500; and \$32,000 is expended for luxury, pure and simple, not for anything that is needed for the benefit of the guests.

The hotels in the United States are the most costly and splendid establishments of the kind in the world. The more magnificent they are made the more profitable they are. The Waldorf-Astoria, which cost \$12,000,000, is a great money-maker. It is filled all the time—summer and winter—though it accommodates 1,500 guests and has 40 public rooms. In this hotel, and in others in New York, the payment of \$75 to \$100 a day for rooms, exclusive of meals, is not at all uncommon.

The cost of furniture alone in the Waldorf-Astoria was \$1,000,000. A New York millionaire, who occupies a suite of rooms at the Waldorf-Astoria, the transient cost of which is \$500 a day, is said to live in greater splendor than any monarch in Europe.

Even the structures devoted to trade and commerce in this country are palatial in their appointments. They are richly ornamented with carvings of brass and marble, and are furnished at a lavish cost. The broker lolls in mahogany chairs and scatters cigar ashes over rugs that cost more than a hewer of wood or a drawer of water could earn in a year.

The desire for these things is growing, and its gratification is becoming more general. What will it lead to and what will be the end of it all? The American schoolboy still declaims courageously about the enervating and corrupting effect of luxury on the ancient Romans, whose profligacy was really pure and simple as compared with the indulgence of modern millionaires. An occasional note of warning, pointing to danger ahead, is heard from the rostrum and the stump, but these admonitions are taken as needless signals of alarm from radical agitators.

The nation is yet too young and strong, it has not gotten far enough away from wholesome beginnings, to show the demoralizing effects of extravagant living,

but is there, in fact, any reason for the hope or the belief that the rage for luxury, which is growing in the United States of America, will, if unchecked, have any other termination here than that which has come to pass in all other lands where it became a passion?—Kansas City Star.

* * *

The World's News.

Dec. 19.—Notorious bandit Red Corbett shot by Chicago policeman.—Rockefeller gives \$1,500,000 to Chicago University.—Chicago shoemakers threaten to strike.—Powers again divided over Chinese affairs.—Kurdistan and Armenia are endeavoring to throw off the Turkish yoke.—Dec. 20.—Central Americans fear that U. S. may endeavor to swallow up the little republics.—Chairman Jones wants to retire from politics.—Millionaire Cudahy's son kidnaped and held for \$25,000 ransom at Omaha; money paid and boy returns.—Labor organizations neutral in telegrapher's strike.—Senate committee on military affairs favors the army canteen.—Boers invading Cape Colony and Natal; British disappointed; the Boers vigorous and determined.—Colombian troops defeat rebels in battle.—Dec. 21.—Money panic threatening in Mexico.—London press denounces Senate amendment to Hay-Pauncefote treaty.—Boers again occupy Colesburg.—Troops suppress a political mob at Vienna.—Senate ratifies canal treaty.—Dec. 22.—Boer war reaches critical stage for British; England asked to send more troops; revolt grows in Cape Colony.—Chicago Negro prayer-meeting ends in a fight.—Powers' demands are signed by Chinese officials.—U. S. purposes fortifying Nicaragua canal.—Dec. 23.—Illinois legislators want to fix death penalty for kidnaping.—Churches ask for \$100,000,000 for missions.—Esterhazy reduced to abject poverty in London.—English war-office talks of resorting to conscription to supply men to fight the Boers.—Dec. 24.—Allied powers agree that \$200,000,000 is sufficient indemnity for China to pay for massacred missionaries.—Street-car strike at Scranton, Pa.—Boers capture Britstown.—Pugilism popular in Cleveland society.—Statistics show England's commerce on decline; enormous increase in America's business.—Hundreds of Negroes in the South preparing to emigrate to Hawaii.—Dec. 25.—Christmas Day!—Christmas packages gorge Chicago post-office.—Pope closes the holy door at St. Peter's.—Berlin press says that England can never conquer the Boers.—Indians threaten to massacre whites in southern Alaska.—Earthquake in Hayti; shocks felt in Cuba.—French press says Cuba will be annexed to U. S.

* * *

The Flaming Sword's Exchanges.

The Arena.—The leading feature of the January Arena, which begins the 25th volume of this well-known review, is a symposium on "Christian science," by

four contributors; it is a candid and dispassionate discussion of the merits and demerits of Eddyism. Other interesting articles are: A Problem in Sociology; The Legal Road to Socialism; The Pan-American Exposition, and the first of a series of papers on The Criminal Negro—all these by able writers. The Editorial and review departments are full of interest. 25 cents per copy; \$2.50 per year. Alliance Pub. Co., New York City.

A Familiar Calendar.—The 1901 edition of the Columbia Desk Calendar is being distributed by the American Bicycle Co., Columbia Sales Department, Hartford, Conn. It will be sent to any address upon receipt of five 2-cent stamps. This unique and useful compilation has been issued annually for the last sixteen years, and it has come to be regarded as an indispensable article in many business offices and homes.

The Saturday Evening Post.—Ex-President Cleveland is writing for *The Saturday Evening Post* a series of strong articles which will appear in the magazine during the winter months. Some of the papers will deal with political affairs, and others with the personal problems of young men. They will be Mr. Cleveland's first utterances in any magazine on the questions of the day since he left the White House. Mr. Cleveland's opening paper, which appeared in *The Saturday Evening Post* December 22, discusses in a masterly manner a most important phase of our national politics.

Pan-American Exposition Folder.—The Bureau of Publicity has just issued a very complete booklet descriptive of the Exposition to be held at Buffalo next year; it contains 48 pages, with 121 titles and 82 illustrations. It gives a very comprehensive view of the scope and purpose of the Exposition. The total cost of the Exposition, apart from the exhibits, is over \$10,000,000; of this \$3,000,000 is to be expended on the Midway. The grounds cover 350 acres. It is to be distinctively American, representing the industries and arts of the republics of the great West. No exposition has ever undertaken such an extensive use of sculpture for decorative purposes as this one. The gates open May 1, 1901, continuing for six months. The various publications of the Bureau of Publicity are interesting and exquisitely printed and profusely illustrated.

The Brahnavadin.—This publication has been increased in size, to 84 pages, and is the leading journal of the Vedanta philosophy. The Philosophy of Good and Evil; Classification of the Indian Philosophies; The Vedanta-Sutras; The Vedanta and Fatalism, are interesting articles. Printed and published at Madras, India.

Carter's Monthly.—A magazine of club life, devoted to society, literature, religion, and topics of general interest. Neatly printed; illustrated; edited by a corps of society leaders. 96 Dearborn street, Chicago, Ill.

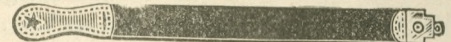
New Departments

Bureau of Equitable Commerce, of the Koreshan Unity.

Under the Koreshan System of Co-operation, the cost of production is reduced to the minimum; and we offer to our friends more goods and more work for a given sum of money than can be obtained in the competitive world. We have established four new departments to our work. Orders promptly filled by mail or express. Correspondence and patronage solicited.

Our High-Grade, Hand-Finished Razor Strops.

A good strop is indispensable to one that uses a razor. A good razor is of little use unless it has a fine edge, and that cannot be obtained in any other way than with a good strop and a knowledge of how to use the same and keep it in condition. A strop in poor shape means a razor in poor condition. Full directions with every strop.



We manufacture our celebrated High-grade Razor Strops, the best strops manufactured. If you shave, you need one; you would be delighted with one of these. The prices are low considering the superior quality of the goods and workmanship. Single, horse-hide, 50c. Double swing shell and canvas, several grades, from 75c to \$1.25. Extra fine material and finish, \$1.50. Packed in neat box. Also strops at 10c., 25c., and 40c.—send 8c. for postage on orders less than 50c. Mail orders a specialty.

Jewelry Department.

Superintended by a practical jeweler and watchmaker. Clocks, watches, and jewelry at wholesale prices. Example: Serviceable American watch, good timekeeper, \$3.50. Improved alarm clock, rotary hammer, \$1.00; postpaid. Watch repairing a specialty. Watches repaired and returned in good condition, by mail, for \$1.00. Extra charge only in case of serious breakage. All work guaranteed.

Department of Electricity.

This department is in charge of a practical electrician. Orders filled for all kinds of electrical supplies: Telephones, telegraph instruments, doorbells, switches, novelties, learners' instruments, batteries, dynamos, lamps of all voltages, amperemeters, wires of all sizes, batteries and static machines for medical purposes, etc. All kinds of electrical work done. Medical batteries repaired; magnets and armatures rewound. All work guaranteed. Prices retail and wholesale, given on application. Watch for "our prices" in comparison with the regular prices on articles.

A good family Medical Battery is very useful. We will send you a first-class Battery, consisting of 1 dry battery; 1 sponge; 1 foot-plate; and electrodes, for only \$7.50. Price, by others, \$10.00.

Musical Department.

Supplies all kinds of musical merchandise, at inside prices—for less than can be obtained from your local dealer. Examples: Fine Mandolin or Guitar strings, 25 cents per set; fine Violin strings, 50 cents per set. Mandolins and Guitars made to order. First-class repairing—all instruments. Mail orders a specialty.

Address, Bureau of Equitable Commerce, 312 W. Sixty-third Street, Chicago, Ill.

Umbrella Shawls, Suitable for Young or Old.

These novel wraps for house or outdoor summer evening wear, are hand crocheted by our own people, of Shetland floss, and are light, airy, and beautiful; made of any color, or any combination of colors.

We also make the new and handsome knotted shoe-string SHOPPING BAG, in black or tan; price, \$2.50. Also a handsome satin HANDKERCHIEF POCKET, price \$1.50. Any one of these three articles will make a very acceptable HOLIDAY GIFT to a friend.

Orders Filled By Mail.

We are prepared to fill all mail orders promptly. Send in your order and assist in the maintenance of our Koreshan Home. Address, Secretary Shawl Industry, 99th st. and Oak ave., Washington Heights, Ill.

The Morning Star,

A Monthly Journal of Mystical and Philosophical Research.

An able exponent of Hermetic Science, giving the inner meanings of the doctrines of Primitive Christianity, those of Christ Jesus and the Immortal Isis—the creative Wisdom of the Occident, the Mysteries of Free Masonry, and Philosophy of the Rosierucians, Alchemy, Astrology, etc. Sample copy free. 50 cts. per Annum. Peter Davidson, Loudsville, Ga.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Jellicy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series, including the CELLULAR COSMOGONY, sent by mail, postpaid, for only 75 cents.

The Guiding Star Publishing House,
314 W. 63d St., CHICAGO, ILLINOIS.

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."—EMERSON.

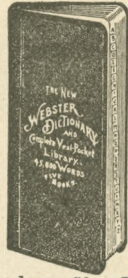


Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, Boston, Mass.

The New Webster Dictionary



For the vest pocket is the handiest, most desirable and useful book to be found. It contains 192 pages, 5 5-8x2 5-8 in., 45,800 words, fully pronounced. Gives the name of every country in the world with population, etc. It also has Parliamentary Manual. Also, Rapid Calculator and Social and Business forms. Also Letter Writer and Literary Guide. All who see it want it. Prices, post paid: Eng. cloth, red edges, 25c.; Morocco, gold stamp and edges, 50c. Extra Mo., with calendar, Memo. and stamp holder, 60c. All has patent index. Agents Wanted. Address: S. P. Seawell, BENSALEM, N. C.

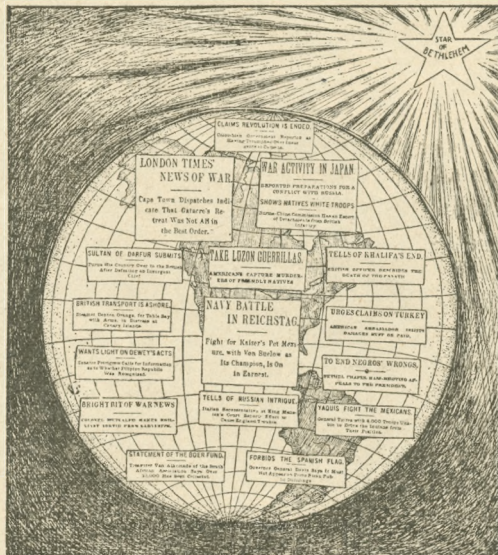
Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Physiognomy, Health, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

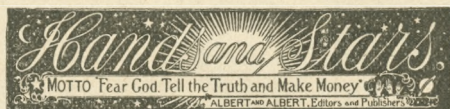
Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.



The World at the Beginning of the Twentieth Century.

The Albert School of Astrology, and Palmistry,

ALBERT and ALBERT, A. S. D., F. C. S. L., Principals, Authors and Publishers of Occult Works and instructors in ASTROLOGY AND PALMISTRY. Albert's Dial of Destiny, a practical device to do Astrological work. \$1.00. Albert's Heliocentric Astrology, 140 pages, 50c. Albert's Geocentric Astrology, 130 pages, 50c. Albert's Astrological Almanac for 1900, 25c. FAITH and HOPE MESSENGER and



METAPHYSICAL KNOWLEDGE combined. W. J. Colville, Associate Editor, devoted to Palmistry, Astrology, Diet and the Occult. 50c a year; sample for stamp. Send 10c and date of birth for 32 page illustrated Horoscope and one year's predictions. Address, ALBERT and ALBERT, (F. S.) Atlantic City, N. J.

MENTAL SCIENCE INSTITUTE, Toronto, Can. All the woes, ills and ails of life corrected through the Agency of Mental Science. Absent treatment a specialty. Write stating trouble; immediately vibrations are set in motion, for distance is no barrier to the Mental Scientist. Address, enclosing \$1.00, H. H. BRIDGEWATER. "The Realm." Toronto, Ont., Can.

The New World

of Koreshanity
is the ...

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

Professor Totten's Latest Work

THE GOSPEL OF HISTORY.

Matthew, Mark, Luke and John Retranslated, Harmonized, Interwoven, Word by Word, Faithfully.

This remarkable work appeals to all Christian Investigators. Send for Circulars or order direct. Vol. I. and Supplement mailed anywhere, \$2.00.

"It astonishes us that others left this work undone."

OUR RACE PUB. CO., 673 Chapel St. New Haven, Ct

THE FREE LANCE is a monthly Journal devoted to General Reform. It stands for free and untrammelled expression of thought upon all questions. It holds that no man nor theory is too sacred for honest criticism and that there is no higher tribunal than the enlightened reason of man. 25 cts. a year. Samples free. FREE LANCE, Burnside, Ky

PROGRESSIVE THOUGHT & Dawn of Equity, is the oldest organ of the Labor Exchange Movement. It is full of Labor Exchange News and original articles; gives progressive ideas and co-operative facts, and advocates the only correct way out of hard times. Send for sample copy, or 10 cents for 6 months. Olathe, Kansas.

THE FREETHOUGHT IDEAL, the official organ of the Kansas Freethought Association. It opposes all supernatural religions. It is issued for the purpose of elevating the human race to higher, nobler and purer destiny. 50 cents per year; 25 cents for six months. Samples free. Address, Freethought Ideal, Ottawa, Kan.

THE ADEPT, published monthly, by Frederick White, 502 5th Ave. S., Minneapolis, Minn. 50 cents per year. Devoted to Occultism in general, Planetary Law, Best Times to Plant, Symbolism, Astralism, Soul Forces, how to become an Adept, etc., Anti-Pain, Poverty, and Ignorance.

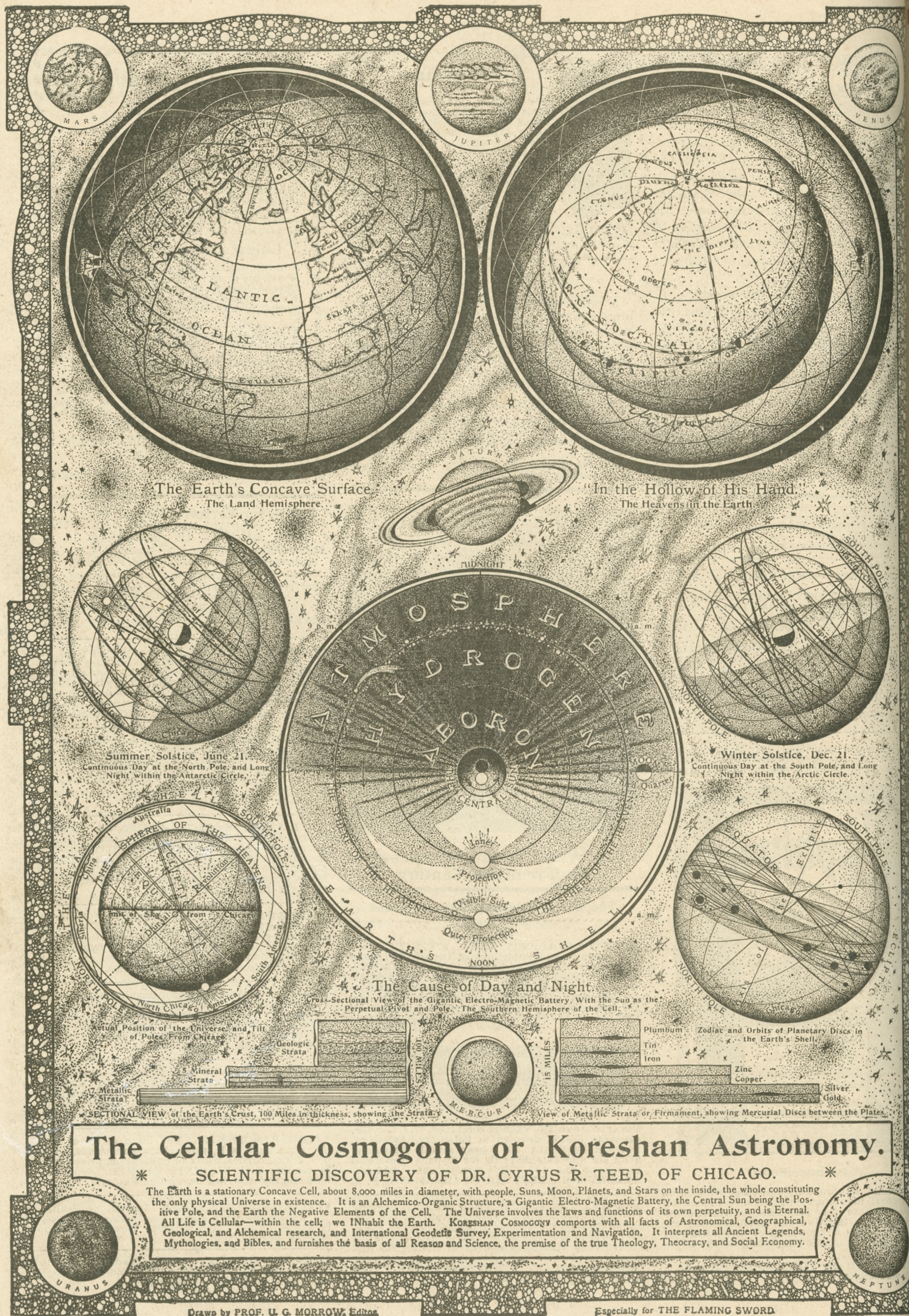
FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy, A New Occult System. An unlimited field of labor open to teachers, lecturers, and healers. Address, THE ORACLE, Sta. A., Boston, Mass.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.



The Cellular Cosmogony or Koreshan Astronomy.

* SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO. *

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.